

ling to the Scrip-
Not in these very
clear words, once
just quoted from Ti-
the full worth of
Law of the Lord is
viii. 8. "These
the Son of God;
1.

e to believe, what
y that they should?
phesy," &c.; Rev.
erally "Blessed is
as they stand, ask
been in the posi-
at the beginning
a similar strain I

ve are to look only
"The greater part
r the establishment
usand was able to
ole Bible." * * *
es" before printing
any essential spi-
essary advantages
; dearly beloved
posterous manner."
and "speak a fool-
ful language is this
t God will do from
Then God would
policy at all times,
clouds of dark and
or ever, and man
ghty perfectly."—
thou do? He is
re of him is longer
urn all things and

ich we cannot un-
all under the reign
ask, in Dr. Walsh's
rist's coming than
inents and myriad
velation was given

only to a small tribe in Canaan. Does this prove that the Gospel is, therefore, no "essential spiritual help?" Or that we would be just as well without it?—Christ came to seek and to save the lost of all nations—the ends of the earth are to look unto him and be saved. But to this day the swarming populations of many tribes, and peoples and tongues, have never heard his blessed name. Are they, then, deprived of no "essential spiritual help" in the want of the gospel—a help which we—the 'rich' and the 'learned' in comparison with them, have so long enjoyed? Does their not having heard the news of salvation through Jesus show that they do not need to hear it, and are equally well without it? Apply this reasoning to the case of the Bible.

But the Archbishop is, as usual, only trying to pass off a sophism for a sound argument. We do not say that it is "essential" to "salvation" that a man should be able to *read*. Far from it. There are multitudes of the unlettered poor in glory, and they were admitted there as freely if they had believed in Christ from *hearing*, as if they had done so from reading. Heaven is open to all alike who wash their robes and make them white in the Blood of the Lamb. The Archbishop, therefore, attributes that to us which we do not in the remotest way hold, and hence his argument is of no worth and falls pointless to the ground. But, on the other hand, is the conclusion he draws from the fact that a man may be saved without being able to read,—in any way just—that therefore the Bible is of no value, or of little to those who can read? Assuredly not. We are to add to our faith 'knowledge.'

Dr. Walsh tells us that God has not acted in such a "preposterous manner" as to hinge the spiritual benefit of his people to any degree on his word. If he had spoken only of the *reading* of the Bible, and pointed us to the *hearing* it read or expounded, as the source of religious health and growth, it would have been only a partial injury or error. But, instead of this, he puts aside the Bible altogether, and substitutes for it the "church". Through three pages and a half he expatiates on the glory and design of this 'Blessed Kingdom' without once mentioning the Scriptures. They are, in fact, completely ignored.—There is no need of them. The 'church' does and provides everything necessary. Obedience to her commands is alone required. Thus is the sun of God's word sought to be plucked from its place, and the world left to grope by ecclesiastical candles. But, thank God, it shines, and will still shine, till it fill a cloudless sky with its light, and the wide landscape be bathed in its living splendour.

It would be well if Dr. Walsh would show how such a verse as "He that hears you hears me, and he that despises you despises me," applies any more to a Roman Catholic than to a Protestant clergyman who preaches Christ faithfully. In either case Christ is despised if his office of mercy clearly and faithfully stated is rejected. He is heard if his offer be accepted.

Having descanted on the blessings held out by the church, Dr. Walsh proceeds to tell us what she expects from our hands in return. The first moderate item is that we acknowledge her as "the great living authority, which, in spiritual things, all mankind are bound to obey," and as "the guardian and interpreter of the Law of God." That she is divinely appointed to be so is as